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WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1910.

2.

QUESTIONS OF THE HOUR.

MISSIONS IN TURKEY.*

REV. J. BOGGS DODDS, STERLING, KANS.

In the symbolism of the Bible, David is a type of Jesus Christ. Israel is a type of the Kingdom of God in the world. It takes little imagination to see in our text an apt picture of foreign mission work. Wherever the missionary goes into the unconverted world and establishes evangelical work, there is planted a garrison of Jesus, David's greatest Son. When on October 12, 1492, Christopher Columbus planted the flag of Ferdinand and Isabella on San Salvador, the territory was annexed to the Spanish domains and was treated afterward as a part of the imperial dominions. So, when the banner of the Cross was unfurled in the Turkish Empire, that country was annexed to the territory of our Saviour King in a most definite manner. Every mission station is a garrison whose purpose is the pacification of the country in which it is located and for the purpose of winning the inhabitants to a loyalty worthy of those so highly favored by "the Governor among the Nations." The loyalty of the Israelites was exhibited by their readiness to aid the King in the maintenance of his gar-

risons, in providing soldiers loyal and efficient, by which to man these outposts and in cheerfully bearing whatever monetary burdens these wise measures of their King might impose.

It is my purpose to-day to tell you some of the later, interesting facts about the garrisons of King Jesus in Turkey.

It has been our good fortune to know the staff of that very efficient garrison in Smyrna, of whom one is the Rev. J. P. McNaughton. He tells us about the forces now occupying the land. Foreign workers to the number of 487, assisted by about 2084 native helpers, are maintaining the King's standard. After above eighty years of occupation, the King has somewhere about 20,556 who have taken the sacramental oath of allegiance to King Emmanuel. They maintain upward of 182 organized churches and represent at least 100,000 Protestant Evangelical Christians. We must not fail to keep in mind the scores of thousands who have gone for crowning among the innumerable company of the first born.

These devoted soldiers of the Cross continually exhibit the King's grace to all the peoples of the empire, to Mohammedans, to Christians, so-called, to Jew, to Druse, to Ansaireyeh, and to all others, through 664 schools, ranging from the kindergarten to the college, and by means of over forty-seven hospitals and dispensaries. The King's will has been set forth,

*A sermon delivered Dec. 5, 1909, before taking the mission offering. Text: "David put garrisons in Syria, and the Syrians became servants to David and brought gifts."—II. Sam., 8, 6.

explained and urged upon the people by over 35,075,843 pages printed in the two great printing centers in the empire. Over 226,000 have in the past year (1908) received most conclusive proof of the King's good will toward all men in the treatment of physical ailments. After the fearful atrocities began last April, the wretched fugitives, fleeing for life—often for what to the women and girls was far more precious than life, came to the garrisons of King Emmanuel and begged protection and were not disappointed. Then, after that awful tempest of ignorance, lust and hellish fanaticism had died away, the wretched refugees realized what protection they had in these Davidic garrisons. Not only did the recipients pour out their souls in deep gratitude, but the Moslems also saw a new phase of Christianity. To this hour the Moslem population is amazed at the disinterested kindness of those foreigners who are so burdened with rescue work and relief measures.

Dr. Geo. Washburn, President of Roberts College in Constantinople, was quite correct in saying recently, "There is, for us, a wonderful opportunity. These (Moslems) believe in the Americans. They say, 'These Americans are not trying to seize any of our territory; they do not expect any trade advantages, as do the European nations, nor do they expect money return.' Yes, these people trust us fully."

The more thoughtful and the better informed Mohammedans are coming to realize as never before the growing influence of such treatment of the Turkish subjects. These bigoted despisers of the disciples of our Lord acknowledge the disinterestedness of missionary labors. No wonder that the Turkish Pasha drew such a vivid contrast between his own co-religionists and the foreign Christians as is related by Dr. Washburn in a late copy

of the *Sunday School Times*. He says: "An English banker in Constantinople told me that he was coming on the steamer one day up the Bosphorus, there being two pashas aboard, and when he got opposite the place where Roberts College stands, he heard one of these pashas say to the other: 'Do you see that building up there—that American College?' 'Yes, I see it. Why?' 'That building is the greatest shame to Constantinople that there is in existence; a shame to this city.' 'What do you mean?' 'Just look at it; look at the palaces of those pashas all around on the shores of the Bosphorus; rich men! Where is there one of them, one Turk, that ever gave any money to build a school to educate his own people? And here is this American who has come to Constantinople, and has put up this magnificent building to start the education of the Turkish people!'"

Thus that splendid fortress of higher Christian education is compelling tribute to be paid to the religion of the Nazarene by its traditionary despisers. That college, and the Central Turkey College at Aintab, and the great Presbyterian school at Beirut, the Syrian Protestant College and other such like institutions of Christian learning are mighty strongholds that compel the inhabitants of the land to bring some of the most precious gifts to our ever Blessed Potentate, David's Mighty Son. These gifts are the lives, abilities and the attainments of the young men and of the young women of Turkey who, being seized by the Holy Spirit, become the willing allies of King Jesus and His forces.

Some months ago a leader among the Young Turks was in Smyrna. He visited the American school there, and being invited to speak in the chapel, he said in part, "These American schools are the models which will be followed by our

leaders in providing a system of education for our nation."

Every school, from the kindergarten to the college, is a guide—is a moulding influence—in the future of Turkey, and will play an important part in the reconstruction of that empire. There are in Euphrates College two professors. One is Prof. N. Tenekijian. Several years ago he was in a Turkish prison six months on a false charge of disloyalty. The other is Prof. Nahigian, once a student at Ann Arbor. These two men were invited to sit on an advisory committee who would assist the new regime in the directing of a suitable educational policy.

I am very sorry to see that in some way or other a false impression has affected the minds of some who have always been warm friends and good supporters of our mission work in Turkey. By this false impression, some have been led to think of our work as on the wane in Turkey, and that further support was useless. Recently, after delivering an address in Denver on "Turkey, New and Old," some friends said, "Why, you give us quite a hopeful view of the situation in Syria. We had the impression that it would be only a short time until all the workers would be compelled to leave."

On my table lies a letter from one who has been a liberal supporter of our work in the Ottoman Empire, who asks advice about the wisdom of transferring her contributions to the China Mission, giving as her reason, "I understand that the work there (in Turkey) is hindered."

O false note of alarm! Would it have been wise in David to have recalled his garrisons from Syria at a time when some local feud broke out among the people of the land? Nay, rather, it was the psychological moment when by wise repression and beneficent control his forces could pacify the contending parties and

lead them into peaceful relations once more—even lead them to see things from a common viewpoint and so bring them into relations one to the other far more satisfactory than ever before. Now this is exactly what the missionaries of the various boards are doing. Although there has been a time of unspeakable horror, it is fondly hoped that that sort of experience is forever past. Now there is an opportunity such as never obtained before for pushing our work in Turkey. The maintenance of our garrisons means great gain to mission work elsewhere than in the Ottoman Empire. The success of Christianity in Turkey, the very citadel of Islam, will give a great impetus to the spread of the gospel among 224,500,000 Moslems living under non-Moslem rule. Under the British flag there are 81,500,000; under the tri-color of France, 30,000,000 Moslems live; under various other European flags are 80,000,000 more Mohammedans to be evangelized. Let me give you an instance of how the maintenance of the work in Syria supports evangelization in far off China. At the American Press in Beirut, there are manifold more copies of the Scripture printed in Arabic than on any other press in the world. Now, note the fact that more than 20,000,000 Mohammedans live in China, chiefly in the northwest.

A missionary at Yunnanfu—2,000 miles inland from the eastern coast—Rev. F. H. Rhodes, writes, "I note that your society has very kindly granted us twenty-five Bibles and five hundred gospels *in Arabic*. These will be employed, God willing, for the sole use of Moslem priests and students at the mosques. - - - Moslem leaders and *mollahs* visit us here, and urgent requests for portions of Scripture *in Arabic* come from mosques as far distant as thirty days' journey." You will bear in mind that I emphasize the phrase

"in Arabic," because every Moslem priest of whatever race or land, must learn Arabic, so as to conduct service in that language—their sacred tongue. But if the work in Syria is given up, disaster would spread far and wide, from lack of Arabic Scriptures.

The missionaries of our sister Covenanter Church from Ireland, whose center of work is at Alexandretta, have been most active in pacification work. They have handled over £2000 worth of relief goods and provisions since last April. I venture to say that because of their patient endurance in bearing these burdens, more onerous than any of us can imagine, they are preparing the way for much greater things in the near future. It is refreshing to read of their faith in the future of Turkey. In a recent letter, they hope to raise the funds needful for the erection of suitable buildings for the enlargement of their work at and around Alexandretta. This does not sound like beating a retreat.

No, no! Let us go to our knees the more fervently; let us contribute more generously; let our young men and our young women emulate the example of those who have gone out from our own firesides to the work in Syria.

There is no end of encouraging signs if we only get an Elisha to pray for our higher eyesight.

On June 16, 17, 18, 1909, at Zeitoun, Cairo, Egypt, there was held a conference of converts from Islam to Christianity. Among those present was Barakat, once a slave, now a native pastor, from the up-Nile country. Two men who had been together as Moslems in Jerusalem five years ago were delighted to meet again at that conference, both having been converted to Christ, meantime. Among much else of deep interest done at that meeting they wrote two letters, each one being

signed by all the converts there. One was written to other converts from Islam in Egypt to encourage them in their new faith. The other was written to mission workers in other lands than Egypt, so that those workers could have their testimony to show to Mohammedans who universally maintain most strenuously that Moslems never become Christians. The letter is in part, as follows:

"Dear Friends:

"We, a company of converts from Islam, gathered together in conference at Zeitoun, near Cairo, send you our greetings.

"Having heard from time to time, by means of the Christian missionaries working among you, that you have some doubt concerning the existence of converts from Islam in the world at all, - - - we have the pleasure to tell you that we have heard and received the 'good news' of salvation through Jesus Christ. - - - All we can desire for you is that you may obtain a share in this heavenly blessing, which the world knoweth not, and never can know, that it may save you as it has saved us."

Again, let it be noted that when the enemies of King David show special signs of weakening, it is an opportune time to strengthen the garrisons and to locate other forces by which the people of the land may the more speedily be won over to a devoted loyalty to our King.

Dr. F. E. Hoskins, of Beirut, in whose home we have been most kindly entertained, says very recently, "Pan-Islam is dead, so far as the Sultan of Turkey is concerned." We most sincerely hope that this is true. There is good reason to think so. It would require a despot and a fanatic, such as Abdul Hamid to effectively manipulate such a politico-religious organization as was proposed in Pan-Islamism. But, thank God, this hope is extinct with the downfall of the great

assassin. The supremacy of the Moslem power in Turkey, there being no efficient counter-influence, maintained the perpetual menace of the Turkish army being used in a *jehad*, or holy war of extermination against infidels.

But as a further sign of growing submission to the principles of Christian ideals, soldiers and petty officers in the Ottoman army are now recruited from the Christian sects. According to my best information, one-fourth of the rank and file at least may be Christians. This being the case, it would be impossible to use the regular soldiers, as has always been done heretofore, to perpetrate the massacres of extermination of Christian subjects. Christian soldiers in the army would surely give word to their co-religionists of any intended violence against them. In many other ways the followers of the Nazarene would aid their brethren in Christ.

Emin Bey, a New Turk leader, writing in the *Times* (London), Sept. 10, 1908, says:

"It appears more than likely in the providence of God that this greatest obstacle to the gospel in the East (Islam)

may yet yield to pressure from within. It is at least certain that with the coming of a New Turkey must also come, sooner or later, religious liberty—and then will be the opportunity of the gospel."

Brethren, these are times big with promise in the Turkish Empire. Let our hearts be filled with a holy purpose to maintain all the garrisons of David now planted in Syria of Damascus and to extend their influence and their location. We will continue our prayers with increasing faith, with loftier purpose. We will encourage our sons and daughters more and more to answer the King's call for volunteers. We will increase our offerings the more as we see the growing opportunities opening up before us. With Asaph we will say,

"O let thy hand be still upon

The man of thy right hand.

The Son of Man whom for thyself,

Thou madest strong to stand.

"So henceforth we will not go back,

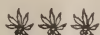
Nor turn from thee at all;

O do thou quicken us,

And we upon thy name will call."



When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying: "Take My yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one man can bear. But, strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take My yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind, and the deaf, and the lame, and the lepers—the burdens of other folks' sorrows; put them on to thy shoulders—take My yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—*J. H. Jowett, M. A.*



Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it "For My Sake."—*Cuyler.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—Our readers will be glad to have a letter from Miss F. May Elsey, dated Dec. 28, 1909:

I have long intended writing to you, but intentions do not get many letters written unless we push them a bit. The general work of the Mission is about as usual. I think perhaps the girls' school is not so large as last year. Mr. McFarland is giving the people good preaching; so I am told, although I do not vouch for it. Mr. Edgar preached week before last in Arabic. Mr. Isaac Shemma is very faithful—always ready to take his place and very good to visit the sick and those in trouble. We hope he will be spared to us long, if the Lord wills it so.

The hospital has now ten patients; all are convalescing, I believe, although some are making very little progress. On Christmas evening we had an olive tree decorated and some phonograph music, and Mrs. Balph gave us two good Christmas songs. One of the servants dressed as Santa Claus and gave some oranges and cookies, etc., to the patients, and some children of men who work about the hospital. All seemed to enjoy it very much. Miss Fattal had told the patients the day before of the birth of Christ, and how some people believed Christmas was the birthday of Christ, and that in some countries people had celebrated Christ's birth by giving gifts to friends and to those in need in memory of God's great gift to the world, and so they were much interested, not only in the gifts, but the day.

The Protestants here are making great preparations for the New Year's Day. We will doubtless have many callers, especial-

ly if the weather is good. One of our old and respected citizens died last night and was buried to-day—Mr. Nicoli Vitali, the British Vice Consul. He was a good friend to the missionaries here. He had been a sufferer for more than a year.

Dr. Balph is busy, as usual. The missionaries are all in usual health. Mr. Haddad is again able to resume his teaching.



In a letter of the same date, Miss Zada A. Patton writes as follows:

This week closes the third month of this year's work. It has passed very quickly. At a meeting last week Mr. McFarland gave us a report of his trip to Tartos, from which he had just returned. He spent three days there, preaching on Sabbath. He found an enrollment of about seventy in the school, for all that we have insisted that they charge more of a tuition fee.

He returned by way of Bizak to visit the school there. Word had come the week before that the people were not pleased with the teacher. The matter had been reported to the Bishop here, who at first said that he hoped that we would remove the teacher. But Mr. McFarland found that there were only three men against the school. And one of them had been having a private school before we began ours. We had been surprised, because they had been asking for a school for some time. The teacher is doing very good work, has thirty-five boys. Both Mr. McFarland and Mr. Edgar spent the Sabbath before at El Dainy and Bahamra, Mr. McFarland preaching at both places. Then on Monday morning they went on and visited

the school at Merj. Perhaps one of them has written of their trip, but I will say that Mr. Edgar said he could see quite an improvement in some of the boys since last spring.

Dr. Balph and Miss Elsey are as busy as ever in their work, and have had a good number of patients in the hospital all the time.

The schools are going along pleasantly. Several of the girls were quite late getting in on account of sickness. We have only forty-four in the boarding department at present. Two have been in the hospital for some time, but we hope one of them will soon be able to return.



Rev. S. Edgar, in a personal letter, written the following day, also sends interesting items:

We are always glad to hear of the work of the Kingdom around Tak Hing. You say you wish your congregation would grow like that. I wish I could tell you of a similar growth here. But it appears like an adamant that we are unable to even crack. But yet the day must come. May we look to Him for the power to do well our part in what is ours to do.

You may be interested to know that I made an attempt at my first sermon in Arabic a week ago. I was more afraid than when I preached my first sermon before the Seminary Board. Believe me, I kept close to the paper, and sometimes a man finds real help in crutches, whether he wants to use them or not. Perhaps the next time it will be easier.

Recently Brother McFarland and I made a trip to El Dainey and Bahamra, and also visited the school at Merj. We had a good trip, and were well received. The other man did the preaching, and I helped the others to listen. We did not have overflow meetings at all, but then we had a good hearing and good preaching,

and we trust the Spirit shall bless the Word.

The children in the school at Merj are showing good signs of advancement. It is almost a year ago since I visited this place with Rev. Stewart, and in that time I could see that they had gained a great deal. If our rising generation gets the truth it will make the work much easier in this place.

You have likely heard that the Bishop of Latakia, Greek, asked us to take our teacher from Bizak, as he was making trouble there among the people. Mr. McFarland being at Tartos, called there on his way home, and found that all in the village, saving a very few, were anxious that we go on with the work. The school had reached an attendance of thirty-five. Since that we have heard that the Bishop is not making any opposition, so now the work there may have an opportunity to go ahead for a little.

We are just home a few minutes ago from the funeral of the British Vice Consul. For weeks he has not been out of bed, but was daily growing weaker. In his departure we lose a good friend. He was always the friend of the Mission, and ready to do all in his power, we are told, to help them in any way. We suppose his son, who has been doing the work, will be his successor. He, too, is very obliging and ready with his help. All in our circle are in good health and very busy.

Asia Minor, Mersina.—A letter, dated Dec. 23, 1909, from Rev. C. A. Dodds, gives an account of the work, and other items:

We are in receipt to-day of OLIVE TREES for December, and are all pleased to see that it has taken on a new lease of life. I hope, however, that instead of only one year, it may have fifteen at least added.

Sabbath before last I spent at Adana and held communion services there. Mr. Willson and Dr. Peoples and Mrs. Dodds were also present, it being Mrs. Dodds' first visit to Adana during the past ten years. There was an accession of one by profession of faith, the wife of the man whose house we occupy. The attendance was good, women preponderating in the proportion of three or four to one man. A good many of the women are widows, whose husbands were killed in the April massacres. At the morning service there were present about thirty-six women and ten or twelve men, a number not being able to get into the room. At the afternoon service the room was crowded to its capacity.

While we were in Adana, twenty-five Moslems were hanged there, fourteen on Saturday morning and eleven on Sabbath morning. The executions had been expected long ago, but so much time had elapsed that no person was expecting them to take place at all. Although the real instigators, who most of all merited hanging, were let off with merely nominal sentences or nothing at all, some of these twenty-five were heads of villages and rich men, whose hands were dyed in Armenian blood, and whose money was spent freely in the effort to avert their impending doom, and their execution will have, we think, a wholesome effect on the Moslem mind in this vicinity. Although threats of an uprising had been made formerly, there was no indication of anything of the kind when the sentences were actually carried out. The city remained perfectly quiet, excepting for the wailing of the women relatives of the condemned men.

The present governor of the vilayet of Adana, Jemal Bey, is a very active and energetic man, and certainly seems to be honestly desirous of doing what he can to ameliorate the condition of the sufferers.

He is very active in trying to get industrial work started for the women and girls. The work has been organized, with Mr. Chambers as president of the industrial committee, and the Vali gave him 4000 pounds Turkish for the financing of the work. It is as yet only in the experimental stage, and cannot well be expected to be self-supporting for some time, but meanwhile, it gives support to those who have no other means of earning a livelihood, and in a way that is putting them into the way of supporting themselves. We hope the undertaking may prove very successful.

We are expecting to observe the Lord's Supper in Tarsus next Sabbath, and in Mersina the Sabbath following the week of prayer.

Mr. Willson informs me that the Board has granted our furlough—whereof we are glad.

All in the Mission are in fair health. Dr. Peoples is still in Adana, but we expect him to take up his abode in Mersina soon after the New Year.



In a personal letter, dated Dec. 15, 1909, Miss F. Elma French has something to say about the school work:

The past year has been a very busy one for the missionaries in Turkey. There are still thousands in great need of food, clothing and shelter. The flood in Adana in November made more destitute. They say that of the three hundred and fifty houses which were repaired after the massacre, only fifty were left after the flood.

Fifteen Moslems were hung last Saturday in Adana, and eleven on Sabbath for the part they took in the bloodshed of last spring. One of the fifteen was a woman, who had been as cruel as any of the men.

The schools were late beginning this year, but have been going along nicely.

The day schools are very small, because of a Greek Arab school, which was opened this year, and the parents are forbidden to send their children to us. Because the most of our day pupils were Greeks we only have about a dozen boys. There are thirty-four names on the roll of boarders in the boys' school.

You might be interested in a story which was told me last winter by one of our teachers, who had it from the mother of one of our pupils. One Sabbath she asked the little boy to go to the street and buy some medicine from the druggist. He replied, "No, mamma, I cannot, for my teacher told us it is wrong to buy on Sabbath." She replied, "What are you becoming a Protestant?" In a few days the teacher talked to the boys about honoring and obeying their parents. This little lad went home and kneeling before his mother kissed her hand and asked her forgiveness for disobeying her. He said his teacher had told them to obey their parents. The child in his sorrow had not noticed that the teacher had said "Obey in the Lord." So the next day he tried to make the boy's duty more plain.

A brother-in-law of this woman was present when this story was told. He had always been an enemy of the Protestants, but began to inquire about our school, and said that if our teaching was such as he had heard he would take his two little boys out of the Catholic school and send them to ours.

I hope these boys may become men wiser than their parents. They are out of our school this year, but we hope they will not be out always.

China, Tak Hing Chau.—An extract from a personal letter, written by Rev. E. C. Mitchell, Nov. 20, 1909, gives a good idea of the exhausting labors of our missionaries:

I have made several trips to the country since the first of October. I had always gone out with Mr. A. I. Robb until last Saturday, when I went out to Sha Pong by myself. I had a man to carry my bedding for me. We started about half past eight in the morning and got out to Sha Pong about four in the afternoon. Twelve miles of the road are level ground and the other eight miles are through the mountains. The scenery is very pretty, but one is very tired by the time the end of the twenty miles is reached. We walk along at an easy gait, and the twenty miles get used up after a while. I rested awhile after getting there Saturday evening, and then held one meeting that evening. Sabbath day we had two meetings. One of the native helpers came across from Ma Hui, and we both spoke at each one of these meetings. The attendance at the meetings was not very large on account of the rice harvest. Every one was busy in the fields, so that a good many did not come to the meetings. Those who did come paid very good attention to all that was said, and seemed to be interested. At meetings of this kind it makes one long for a better command of the language, but that is something that will come only with time, study and practice. A trip to the country by one's self is a very good way to put into practice what one has been studying. These trips to the country are very laborious, but when one meets with people who have never heard the gospel, and who have the opportunity to hear it for the first time at our meetings, the labors of the journey are forgotten, and we feel that we have our reward.

None of us have been over at Che Tsai and Ko Che since last spring. I think that we will not go over for some time. It seems to make it harder for the native Christians there, for after we leave, their

enemies seem to try all the harder to take their spite out on them. So we think it is better for us to stay away.



Our readers will welcome even a brief letter from Dr. J. M. Wright:

All at present (Dec. 9, 1909) are in good health. Dr. Scott and Miss Dean have gone to Hong Kong to meet Dr. Jean McBurney. All will be glad to welcome her back to Tak Hing. We are sorry that Dr. Kate McBurney is detained at home on account of ill health, but hope for her a quick and a complete recovery, as the Chinese and foreigners all miss her here.

The Mission work goes on as usual, chapel, schools and hospital being well attended. The hospital was left for about six weeks in the hands of our Chinese help during our summer vacation, and the result was very encouraging. Dispensary work at the out-stations was opened this fall again. In this way many are made acquainted with the work and doctrine.

The Chinese are busy with rice harvest, which is quite good this year. The rice is cut with a hand hook. The grain is threshed by means of oxen tramping it, pounding over a short ladder which is placed in a sort of a large tub, using a flail or sometimes a piece of wood resembling a stick of stove wood. The grain is then run through a fanning mill to remove chaff, or the same end is reached by throwing the grain in the air and allowing the wind to blow away chaff and dust.

This week there is to be a play in town called a "Theater." In this performance, which lasts continuously for several days and nights, acts are performed to show off good moral teachings to the best ad-

vantage. At least, this is what we are told by the people around us.

The "Western idea" has reached Tak Hing, and we are told that three schools have been started for girls in the city. Superstition is, however, plentiful. A short time ago a Chinese photographer canvassed the district south of us and took a great many pictures. Since that time, several babies have died, and the cause is said to be having their photographs taken.

We are all glad to hear such good word in regard to Rev. R. A. Blair's eyesight. We miss the family, and if it were possible for them to return, they would receive a warm welcome.



In a brief business communication Dr. J. M. Wright adds:

Dr. Jean McBurney arrived Saturday, December 11, 1910, and we are glad to have her with us again. Mr. Kempf is beginning to look forward to a home going. He deserves a good rest, as he has stuck to his work and has a school of boys, of which any one might be proud. All are in fairly good health at present.



A card from Dr. Kate McBurney, dated San Francisco, Jan. 25, 1910, says: Safe aboard S. S. Siberia with all luggage accounted for. Expect to leave at 1 P. M. To my great satisfaction, Dr. Maria White of the U. P. Mission of India is my cabin mate.



As we go to press news reaches us that the doctors have decided that Rev. and Mrs. W. M. Robb of Tak Hing Chau should return to America owing to failing health of Mrs. Robb.



Do not put off till you die to make your gift toward the evangelization of the world. We may do the job before you have time to die, and see what a splendid opportunity and spiritual blessing you would miss.—*J. Campbell White.*

AT HOME.

Iowa, Morning Sun.—Minute of the Ladies' Missionary and Aid Society of Morning Sun, Iowa, Congregation, on the death of Miss Emily Cannon:

Since we last met it has pleased our Heavenly Father to call to Himself without a moment's warning our honored president, Miss Emily Cannon. We record our sorrow at the removal of one who, though she had not been long among us, had won a large place in all of our hearts. We bear testimony to her ever ready faithfulness in service, her kindly sympathy, her spirit of hearty, wholesome good cheer. We bow in submission to the Father's will, express our sympathy with the friends who mourn their loss, and desire to emulate her example.

MARY E. WILLSON,
SUE KILPATRICK,
MRS. R. J. ARMSTRONG,
Committee.

New York, Syracuse.—Annual report of the Ladies' Missionary Society of the Syracuse Congregation for the year 1909:

Our society numbers thirty-eight members. We have held twelve regular and one special meeting during the year, with an average attendance of twenty-four. The meetings have been well attended, and have been very interesting and helpful. The usual missionary readings, letters and reports from the home and foreign fields have kept our hearts alive to the cause of missions.

One of our young ladies, Miss Louise Crockett, having offered to go to Syria as a missionary, has been accepted by the Board, and will go there next year.

Our receipts have been larger than last year, and have been sent to the Jewish Mission, the S. P. C. C. in our own city, to the relief work in Syria, to the Rev.

R. A. Blair, of our Mission in China, and to the foreign mission. We have also paid the first payment for the resurfacing of the street, and bought screens for the chapel windows. We have sent boxes of clothing and bedding to Miss Butcher, our city missionary, bedding and linen to the Aged People's Home in Allegheny, and a box of Christmas toys, bedding and clothing to the Southern Mission.

As we enter another year of service may the love of Christ constrain us to more earnest effort, to more faithful work, that we may bring many souls out of the darkness into the light.

AGNES M. SCOTT, *Sec'y.*

TREASURER'S REPORT FOR 1909:

Receipts.

To balance from 1908.....	\$6.62
To monthly dues	50.00
To donations	3.90
To penny collections	4.49
To special collections.....	1.05
	<hr/> \$66.06

Disbursements.

By penny collections	\$4.49
By special collections.....	1.05
By postage and express charges...	2.67
By thread and needles.....	.38
By material for Southern Mission box	3.46
By material for Aged People's Home box	7.82
By material for S. P. C. C.....	1.01
By Jewish Mission.....	5.00
By S. P. C. C.	5.00
By Syrian Relief Fund.....	10.00
By donation to Rev. R. A. Blair..	5.00
By first installment on tax for resurfacing Salina Street....	10.98
By balance	9.20

\$66.06

LOUISE CROCKETT, *Treas.*

MONOGRAPHS.

A TRIBUTE TO THE MEMORY OF

J. W. SPROULL.

Our friend John Wallace Sproull, D.D., sleepeth. He fell asleep at the home of his daughter, Mrs. Gertrude McGregor, in Columbus, O., on Friday, Jan. 7, 1910, after calmly making arrangements for his funeral exercises, which he desired to be very brief and simple. Sitting in a chair on his own pulpit platform, on the third Sabbath of November, he addressed a few earnest words of parting advice to his beloved flock, declared the pulpit vacant, and on the next day took his departure for Columbus to spend the few remaining days of his earthly pilgrimage with his daughter. He felt that his end was near at hand, and he met it without fear, because he slept in Jesus.

Dr. Sproull was born in Allegheny City in 1839. Nearly all his life was spent in Pittsburg and vicinity. He graduated from Jefferson College in 1858, took charge of the Monongahela Congregation in 1866, and of the Central Congregation in Allegheny in 1871, to which he ministered for over thirty-eight years.

The writer of this obituary notice was a member of his first charge, was intimately acquainted with him for more than forty years, and bears willing testimony to his sterling worth as a man, his faithfulness as a minister of Jesus Christ, to his diligence and efficiency as a pastor, and to his faithfulness and helpfulness as a friend. As a preacher of the Word, he excelled in clearness and force; and in the earlier years of his ministry, until overtaken by bodily weakness, he preached with fire and zeal and great earnestness. He sought opportunities to preach Christ's gospel outside of the bounds of his own

congregation, and willing and interested audiences gathered to hear him in the country school houses. He well understood the doctrines of grace; to himself they were very practical; and his sermons were clear, practical and to the point. The love of Christ constrained him. It was his delight to preach the gospel of the Master he loved, and in his last days prepared discourses he was never allowed, in the providence of God, to preach.

As a pastor, he diligently took heed to the flock over which the Holy Ghost made him the overseer. In season and out of season he watched for their souls, as one that must give account. He coveted no man's silver and gold, but he did covet earnestly the exercise of the best spiritual gifts in his people. He had all joy when he saw his spiritual children walking in the truth. He was deeply interested in both home and foreign missions, and had the faculty of enlisting his people in the work of the gospel both at home and abroad. Two successful home missions, carried on mainly by the members of his congregation, testify to his evangelizing spirit.

As a member of church courts he was efficient and useful. He rarely took up the time of the court with long speeches, but he always knew his own mind and could state his opinion in few words.

As stated clerk of Synod for many years, his chief business was to gather and arrange the statistics of the Church in money and members. He faithfully and diligently performed every work assigned him by Synod, for he loved the Church, and spent time, money and labor in furthering the interests of the Redeemer's Kingdom through the channel of the Church of Christ.

As friend and companion, when you gained his confidence, you had his friendship and confidence until you proved yourself unworthy of it. In all my acquaintance with him I never knew him to be guilty of a low or unworthy act. He was a manly man, and wise in counsel. He will be much missed in the councils of the Church, and by those who knew and loved him in life.

"I am distressed for thee, my brother; very pleasant hast thou been to me."

"He rests from his labors and his works do follow him."

T. C. SPROULL.



At the request of a friend who does not give any name, we publish the following brief letter:

Knowing the friendly relations between yourself and Dr. Sproull, and of his interest in your paper, I write you a few lines concerning his last illness and death, as told me by one of the family:

Dr. Sproull left Columbia Hospital Nov. 29, for his daughter's home in Columbus, O. For a week after his arrival he appeared quite well, but soon grew weaker until possibly a week before Christmas he did not leave the second floor. However, on Christmas Day, at his earnest desire, he was helped downstairs for his dinner with the family, which he seemed to enjoy, returning to his room the latter part of the afternoon greatly exhausted. That was the last time he ever left his room, although the day before his death, feeling stronger, he dressed and sat in a chair for several hours. He knew he would not be here much longer, and carefully made all arrangements for his funeral services, selecting the passages to be read and the Psalms to be sung. He was conscious possibly until ten minutes before death, which occurred at twelve minutes after nine P. M., Jan. 7, and

tried to repeat after them the scripture verses that were repeated to him by his loved ones gathered at his bedside.

The body was taken to the home of Mrs. Campbell, Allegheny, on Saturday evening, and to the church, where the services were held, Monday afternoon. His desire was that no remarks should be made, but at the special request of the congregation and friends, Dr. R. C. Wylie told a little of his work in the Covenanter Church, of which he was a distinguished pastor; and Dr. Bonsall, a Baptist minister, spoke of his labors interdenominational throughout the city.

Our loss is his gain. While children and congregation especially mourn, he has heard the words, "Well done, good and faithful servant, enter into the joy of thy Lord," and who would call him back?

SETTLEMENT OF THE RELIGIOUS DIFFICULTY IN THE PROTESTANT COLLEGE, BEIRUT, SYRIA.*

The summer of 1908 will always be a memorable one in the history of the Ottoman Empire. A political millennium seemed to have arrived, bringing with it social and religious liberty and freedom from restraint of all kinds, and the excitement of all classes of people was intense. Our college term opened, however, in October without special incident except that the number of requests from parents of Moslem students asking that their sons should be excused from attending college religious exercises, never very large, was somewhat larger than usual. These requests were not granted. - - -

Soon after the term opened the mental ferment in public opinion, which was the

**Taken from the Thirty-third Annual Report of the Syrian Protestant College to the Board of Trustees, 1908-9, for a copy of which we are indebted to Rev. W. McCarroll, Cyprus.*

natural accompaniment of the changed conditions in the empire, encouraged the continuance of the agitation seeking to induce the Faculty to alter the college regulations in favor of voluntary attendance of non-Christians upon religious exercises. As frequently happens, the work of developing this sentiment was confined to a comparatively small number, who found, however, ready sympathy among the majority of their co-religionists.

Non-Christian students registered in the College this year number 242, and are distributed as follows: Moslems, 128; Jews, 88; Druzes, 20; Behai, 6. The total registration for the year includes 876 students.

After various negotiations covering several weeks had been carried on between Faculty and students, a petition signed by 98 Moslem students reached the Faculty on Jan. 12, 1909, respectfully requesting the withdrawal of the regulations requiring attendance at religious services and instruction. The Faculty did not see its way clear to comply with this request, and published to the entire body of students a statement of its attitude toward the general subject of religious instruction and the conduct of religious worship.

STATEMENT.

"Inasmuch as we have recently received several requests to define the position of the college in matters of religious instruction, and inasmuch as we have found that many misconceptions exist in the minds of those making these requests, the Faculty desires to make the following statement:

"1. The aim and purpose of the college is to develop character, that is, it seeks to develop in its students the love of truth and the desire to do right, and it believes that this should be the aim and the result of all true education.

"2. The college believes that the highest type of character cannot be developed, or for any length of time maintained, without the aid of religion, and for that reason we say to every student that he has no right to neglect his religious life, whatever the form of religion his conscience leads him to adopt. Thus we seek to make him a conscientious and God-fearing man.

"3. The college accustoms its students to respect the religious belief of others, and its students learn to discuss freely and with mutual respect and consideration the points upon which they differ. Thus they learn to understand the intellectual and moral principles which underlie all religious thought and progress.

"We believe this to be especially valuable in a land where many religions are represented, and where the desire has become so strong to unite as far as possible on common ground. The college feels that in order to be true to its ideals it must teach religion. It is self-evident that the college, as a Christian college, believes that the Christian religion can do more for character than any other form of religious faith. It is also clear that the influence of the Bible and of the Christian religion has produced this college, which represents the modern type of education.

"4. This is a Christian college and was established with the money of Christian people, the land was purchased, the buildings were erected, the hospitals were established and the equipment was supplied by them, and without their constant support the institution could not be maintained. All this was done for the purpose of providing an education in which the Bible should be taught, and the claims and benefits of the Christian religion should be presented to every student.

"We, accordingly as faithful servants of those who appointed us, are in honor

bound to present to every student the truth of the Christian religion, leaving him entirely free to accept it or reject it. Our students know that they are left wholly free in this respect, and our students also know that those who frankly disagree with us in religious matters suffer no disadvantage in their relation to the college or to their teachers. This we consider true religious liberty.

"The college believes that in requiring its students to attend religious services and instruction it is not trenching upon the religious liberty of its patrons. It publishes in full, in its annual catalogue, its rules and requirements in this respect, so that no man who sends his son to the college, need be under any misapprehension as to what will be required of him. These regulations have been in force since the foundation of the college, and have been found most useful in securing our purpose to give all our students an equal opportunity to learn our principles, and to create no special privileges for any one class or sect.

"For these reasons we believe that our regulations are fair to all concerned, and that they serve to promote the highest type of education."

REPLY BROUGHT DISAPPOINTMENT.

A certain number of students thereupon bound themselves together by an oath, and later many others faithfully promised to co-operate with these, declaring that they would not again attend a compulsory service nor a compulsory class in Bible instruction, and further declaring in case such action of theirs should lead to the expulsion of any or all of them, they would refuse to leave the college. Practically the entire body of Jewish students later affiliated themselves with the movement inaugurated by the Moslems. It is doubtless true that, while the refusal of the Faculty to grant the students' request

was the main occasion of this oath, there were other influences which led them to take this action. A petition had been presented for permission to form a society for the study of Islami culture and civilization, and the petition had been refused. There had been, moreover, quite a number of minor incidents which, though unimportant in themselves, led many of the students to believe, however unjustly, that the Faculty was not treating them considerably or sympathetically. Furthermore, an address delivered in connection with the Week of Prayer Services was grossly misunderstood and misinterpreted as being an attack upon the Moslems. There was absolutely no basis for this charge, but the charge was made and believed, and this added to the feeling of irritation. It must be added that quite a number of non-Christian students had left the college by midyear for one or another reason. Moreover, a few, including practically all the Druzes, took no part whatever in the movement against compulsory religious exercises.

During all this agitation the students received active encouragement from Moslem and Jewish friends in the city and in Egypt. A number of newspapers vehemently expressed their sympathy with the students, and vociferously challenged the right of the college to impose such regulations upon the students. Public sentiment in Syria and Egypt, so far as it represented Moslem and Jewish opinion, was apparently strongly in favor of such contentions. Among the Christians there were many who, while siding with the college in the existing crisis, expressed their disbelief in the principle of compulsory worship. With two or three exceptions, the entire press of Syria and Egypt, generally most favorable to the college, was either outspoken in its attack upon the college or failed to champion the

college point of view. The college was thus confronted with a situation much more serious than a mere question of a certain number of students breaking an ordinary college regulation. Another feature of the difficulty must be noted. The difficulty has often been spoken of as a "rebellion," and of course in taking the attitude they did, the students practically denied that the trustees and the faculty had a right to determine what the regulations of the college should be, but from the very beginning and throughout the whole difficulty, the "rebellious" students have been scrupulously careful to observe all other college regulations, and to offer no opportunity for criticism in any other particular. Their leaders made it clear that they believed that the new regime in Turkey required the abolition of such regulations. They claimed furthermore that their consciences had been aroused, and that they could not conscientiously attend these exercises. They communicated with the religious and civil authorities in Constantinople and with the local government in order to secure support for their contention.

They doubtless acted under the advice, and with the approval of a society recently established in Beirut called the Society for Religious Liberty. At one time excitement in the city ran high, and it was believed that with the spread of fanatical passion, mob violence from the city might easily make an attempt upon college property. The feeling of solidarity, always strong among the Moslems, became stronger, and some students who hesitated to join the movement at the start, later on allied themselves with it. And yet during the whole controversy the students expressed their warm admiration of the college and their great indebtedness to it. They have insisted that the country needs just such an institution, and have pointed

out the unrivalled opportunity that the college would have to reach the Moslem world and thus become the greatest force in moulding the citizens of the new empire if only these regulations were withdrawn.

In seeking to meet this serious situation in the wisest way possible, the trustees and faculty have constantly kept in mind the heavy responsibility they have been under in view of the relationship of the college to mission work, not simply in Syria, but throughout the Ottoman Empire. They have realized that the issue involved is a very wide one, and concerns in one way or another the whole missionary enterprise in the Ottoman Empire. They have been deeply touched by the expressions of earnest and prayerful sympathy, which have reached them from many sources, and they have earnestly striven to be true to the foundation principles underlying all missionary endeavor. They have striven, on the other hand, to keep in mind the extraordinary ferment in all questions affecting civil and religious liberty that has very naturally resulted from the sudden granting of a constitution to the Ottoman Empire. Realizing that one of the chief opportunities of the college in this new era is the opportunity to help its students to distinguish between just and false ideas of liberty—personal, religious and civil—they have sought to use this crisis to clarify the minds of the students in reference to these questions. Repeated interviews have been had with the students, individually and in groups, and every effort has been made to enable them to take a fair and intelligent view of the situation. Finally, the following letter was sent by the faculty to the parents or guardians of the students:

BASIS OF SETTLEMENT.

"MARCH 18, 1909.

"To

"After paying the duties of respect, I beg to state that you have undoubtedly learned of the strike engaged in by most of the Moslem and Jewish students in our college. You are also aware that the faculty of the college has not been hasty in reaching a decision in reference to the matter, but have considered the subject wisely and carefully. Since this question is of utmost importance, and since the college seeks to advance the best interests of the students and their development, we have done our best to solve the difficulty, and with the help of Almighty God (may He be exalted) we have reached the following decision:

"(1) The faculty will treat the striking students in the spirit of indulgence, and will thus excuse them from attendance during the times of worship, and will occupy them during those times with something useful to them. This exemption comprehends the present academic year only.

"(2) If desired, the faculty will offer the students a study in the science of religion, which will not take the place of the Bible study, but will be in addition to it.

"(3) The faculty will take up this question, which has been the cause of the present difficulty, will consider it, and will then submit it to the board of trustees in New York for their final decision. They cannot, however, make any promise or hold out any hopes as to the outcome.

"As to the students, they will be required—

"(1) To disclaim everything that suggests the spirit of disloyalty or disobedience or conspiracy against the authority of the college.

"(2) To undertake in a special manner a strict observance of the regulations of the college as a sign of the above-mentioned disavowal and their sincerity.

"(3) To resume attendance at the regular Bible classes.

"We send you this letter that you may know clearly what has happened. It remains for us to say that beginning with Monday, March 22, this decision will go into effect. If there is any parent, however, who would prefer to withdraw his son from the college he can do so, and the college will make the necessary settlement with regard to the second installment of fees he has recently paid.

"Accept abundant respect, and may your existence be prolonged.

"For the faculty of the college,

HOWARD S. BLISS,

"President."

On Monday, March 22, the decision of the faculty went into effect. Eight students thereupon quietly withdrew from the college. The rest agreed to accept the terms of settlement outlined in the foregoing letter.

For the coming year it is hardly necessary to add that particular pains will be taken to have every student who applies for entrance to the college understand fully that the college is a Christian missionary college, and no one will be admitted who has not given satisfactory assurance that he understands the rules and regulations of the college, and desires and purposes to obey them so long as he is a student in the college.

HOWARD S. BLISS,

President.

Beirut, Syria, April, 1909.

THE WORLD MISSIONARY CONFERENCE.

The following arrangements for sessions and meetings of the World Missionary Conference in Edinburgh, and admission thereto, have been made:

THE MEETINGS.

All the sessions of the Conference

proper—morning, afternoon and evening—will be held in Assembly Hall.

Parallel meetings for representative workers at the home base selected by the missionary boards, are to be held in Synod Hall, morning, afternoon and evening. The main subjects treated will be the same as in Assembly Hall, but while the Conference itself will be concerned chiefly with questions of missionary administration, the subjects in Synod Hall will be discussed from the point of view of those who are workers for the missionary cause at home. It is hoped to make the series of meetings in Synod Hall of the utmost service to those whose interests are in the home base of missions—ministers, laymen and leaders of work among young people.

A series of evening meetings in a third hall in Edinburgh and a few meetings in Glasgow are also to be provided. No other meetings during the eight days of the Conference are to be held.

ADMISSION TO THE HALLS.

Admission to Assembly Hall, where the Conference proper is to be held, and which accommodates over two thousand persons, will be by ticket only. The floor is reserved for the official delegates. Official delegates of American societies will be furnished with credentials through their respective boards. They are expected to pay a registration fee of 10/ (\$2.50), and will receive free of charge proof slips of the reports of the commissions and a copy of the Conference Hand Book. The galleries of Assembly Hall accommodate about one thousand persons, and will be occupied by missionaries on furlough, wives of delegates and other persons not delegates. Special tickets admitting to all meetings in Assembly Hall will be furnished to missionaries on furlough at 7/6, and to wives of delegates at 12/6. A set of day tickets admitting to all

meetings in Assembly Hall will be issued. The approximate number of missionaries falling to the share of the American executive committee is seventy. All other places in the galleries are to be occupied by holders of day tickets, the price of which is to be made known later. It is not intended that any person, excepting the two classes above named, shall purchase tickets for two or more days. The purpose is to permit as many different persons as possible to have a day with the Conference.

Admission to Synod Hall, which will accommodate over two thousand persons, will be by ticket only. The entire space, except a certain portion reserved for the Scottish Public Meetings Committee, will be assigned to the missionary societies proportionately; that is, according to the number of delegates to which each society is entitled. Season tickets, admitting to meetings in Synod Hall, will cost 7/6 (\$1.87), but a certain number of seats can be reserved up to five minutes after each meeting commences at an additional charge of 5/ (\$1.25) or 12/6 in all.

APPLICATIONS FOR TICKETS.

Applications for tickets to the galleries of Assembly Hall for wives of official delegates must be made direct to the headquarters of the Conference, and should be addressed to the Secretaries, World Missionary Conference, 100 Princes Street, Edinburgh, Scotland, and should be marked "tickets."

Applications for tickets for wives of official delegates should be made before March 31, 1910.

Applications for tickets for missionaries on furlough may be made at any time, but will not be dealt with before March 31, 1910. American missionaries may apply to the Secretaries of the American Executive Committee at 156 Fifth Avenue, New York City.

Applications for tickets for the Synod Hall meetings should be made to the missionary society with which the applicants are connected, *and not to the headquarters in Edinburgh or New York.* The missionary societies will determine how the places assigned to them shall be used. The number of tickets to Synod Hall, which each missionary society will have at its disposal, will be equal to the number of delegates to which it is entitled.

The price of season tickets (transferable) for the Synod Hall meetings is \$1.87, and for an additional payment of 5/ (\$1.25), or 12/6 in all (\$3.12), numbered seats will be reserved for season ticket holders up to five minutes after each meeting begins. Visitors are advised from Edinburgh to take, as far as possible, the special reserved tickets.

Visitors holding tickets for admission to the galleries of Assembly Hall may exchange their tickets for any meeting with a person holding a season ticket for Synod Hall.

FULNESS OF GRACE.

A SERMON FOUNDED ON JOHN 1, 16.

The treasury of grace is in Christ. He is the fountain of all graces from which all believers draw. He is the source from which all blessings flow. "For it pleased the Father that in Him should all fulness dwell;" "In Him dwelleth all the fulness of the Godhead," and it is "a fulness which filleth all in all." "As the cistern receives water from the fulness of the fountain, as the branches receive sap from the fulness of the root, and as the air receives light from the fulness of the sun, so we receive grace from the fulness of Christ." "And of His fulness have all we received, and grace for grace."

WHAT IS THIS FULLNESS OF GRACE?

CHRIST IS FULL OF SAVING GRACE.

All grace which tends to salvation was

given to Jesus Christ. Whatever we receive of that nature is a gift of His bounty and an emanation from His fulness. Paul expresses it in this manner: "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

In one of the greatest cathedrals of Europe, high up in the carved and vaulted ceiling, there is a window through which the sunlight streams at a certain hour of the day. In that window there is no picture, no motto, no device—simply three letters, which in the light of the sunbeam glow and glisten as if with a light from above. Simply three letters, yet in that monogram is bound up the hope of the world, and to it will at last every knee bow, and every tongue confess—"I. H. S." For whom do they stand? Is it for some wonderful orator who has thrilled the world with the eloquence of his words, or with the charm of his diction? Is it for some great general, who in time of peril has led the armies of his country to victory? Is it some martyr, who has laid down his life for his faith? Nay, for none of these, is this a memorial, but for One greater than any or all. Never man spake as this Man spake, never man lived as this Man lived—never man died as this Man died—*Jesus Hominum Salvator*—Jesus, Saviour of Men.

He it is Whose monogram shines forth at noonday. He it is Whose initials are cut deep into the everlasting stone. And it is from His fulness that we have all received. Through Him our sins have been washed away. To Him we owe our salvation, our deliverance from the bondage of death, our redemption from the law and its penalty, from the power of sin, from the power of Satan, and from all

evil. He has brought us from the sure prospect of unutterable woe unto the sure hope of unutterable glory. Jesus is mighty to save. His grace is sufficient for all. "Plenteous redemption is ever found with Him." Though the host that come unto Him be as countless as the stars of heaven, yet all can drink from the ocean of His fulness. Because of the infinite dignity of His person, His atonement is limitless in power. A multitude whom no man can number shall receive of His fulness, and yet it shall not be diminished one particle. For day after day, year after year, century after century, men have been coming unto Him to receive everlasting life, and yet His grace is always the same.

Around the Throne to-day is a vast blood-bought host, arrayed in robes of spotless righteousness, and singing praise and hosannas unto His glorious name, who have been saved by the precious blood of the Lamb, and by His gracious intercession. And, by the grace of God, while the world shall last, men shall avail themselves of the precious offer of salvation till at last, when the saints shall all be gathered home to glory, they will be a multitude whom no man can number, all redeemed by the saving grace of Jesus Christ. But still more:

CHRIST IS FULL OF SUSTAINING GRACE.

"Unto every one of us is given grace according to the measure of the gift of Christ." He was filled that He might fill all in all. He received gifts for men in order that He might give gifts to men. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ." The Christian life is sustained, strengthened and beautified by the grace which flows from the fulness of Christ. Without this grace, life is a burden, a wearisome and profitless taste;

with it, life is a thing of peace and joy. By it we are enabled to triumph over sin; to endure trials, to bear infirmities; to rise to nobler and higher things, to become like Him, Whose we are and Whom we serve. The grace of Christ will give comfort to those who mourn; peace to those who are troubled; rest to those who are weary; joy to those who are sad; strength to those who are weak; happiness to all His loved ones. It will supply every need, meet every want, satisfy all with good things.

Through all the ages the Church and individual believers have been sustained by this grace. It may be said to be the golden thread which runs through all history, because the fairest pages of that book are filled with the deeds of those who have been actuated by the grace of Christ. Men have done exploits, have suffered, conquered, laid down their lives through the strength which they received from Him. And to-day, by the blessing of God, men and women over all the world are living pure, holy, consecrated lives because they have received of this wondrous fulness. No service is too great, no task too heavy, for those who have the grace of Christ in their hearts. "We can do all things through Christ Who strengthens us," because we received of His fulness. All His fulness of wisdom to give us knowledge and counsel. All His fulness of love to enable us to love one another, and to love God. All His fulness of power to strengthen us for every temptation and every trial. All His fulness of purity to make us pure in thought, in word, and in deed. All His fulness of every virtue, of everything desirable to bestow upon those who receive Him. But above all, He is full of the Holy Spirit to give His disciples, to begin and perfect in them every good work and to lead them unto all truth. Verily,

He is full of sustaining grace. But there is one more part of this fulness still to consider, and that is the culminating part.

CHRIST IS FULL OF GLORIFYING GRACE.

"The Lord is my Shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil. For Thou art with me; Thy rod and Thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." The difference between those who depend upon their own strength and those who rely upon the grace which they receive from the fulness of Christ is at no time so apparent as at the approach of death. It is when our days on earth are coming to an end, and the king of terrors is at hand, that we most feel the need of the grace which comes only from Jesus, and it is then, thanks be to His Name, that His grace is most freely given. It is the grace of Christ which robs death of its terrors, and gives victory over the grave; and it is His grace which prepares for the life to come, and ministers an abundant entrance into it. Death has no sting to those who receive of His fulness, but is simply the entrance into glory, into the heavenly home where we shall dwell forever.

And from His fulness comes that grace which makes us fit and ready to enter the mansions which He has prepared for us,

(CONCLUDED IN NEXT NUMBER.)

Dallas, Texas.



There is no life which in the past has testified to the power and beauty of the gospel but what lives to-day and shall continue in our future, unfolding life. There has never been a shrinking from duty or sluggishness but has left its impress on us; and, on the other hand, no gift, no act of self-denial, which does not still work in us as a beneficial power.—*R. S. Storrs.*



We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—*Lowell.*

which cleanses and sanctifies us. The indwelling Christ so operates upon our minds and hearts that we are purified and sanctified, made more and more like Him, till at last we are ready to appear with Him in glory. Well may we exclaim, "Thanks be to God Who giveth us the victory through our Lord Jesus Christ." If we have received of His fulness, we are ready indeed to say, "To me to live is Christ; to die is gain." Verily, He is full of glorifying grace. So that we may see what a wonderful fulness this of Christ is. He is full of saving grace, to grant a new life unto us; of sustaining grace to support us in that life, and of glorifying grace to prepare us for the life that is to come.

His grace will be sufficient for us from the moment we receive Him, all through our days here on earth, till that last great day "when grace shall turn into glory and we shall come before the Throne of God forever and ever." "And when our earthly house of this tabernacle shall be dissolved, and we shall have a building of God, a house not made with hands eternal in the heavens," then we shall receive of His fulness as never before, for we shall be ever at His right hand, and dwell with Him for evermore. "And we shall see Him face to face, and tell the story saved by grace."

G. W. BENN.

EDITORIAL NOTES.

A few days ago the mail brought us a letter, covering a dollar for OLIVE TREES, and asking to be excused for delay, as the writer had been "waiting to see what others were going to do." For the benefit of five or six hundred subscribers, who are evidently in the same waiting attitude, we have great pleasure in being able to say that a large majority of our readers have already sent in renewals at the advanced rate, many of them before the close of last year. Those who wish to have the magazine for 1910 will, we are confident, remit as soon as they conveniently can, while those who do not wish to renew for 1910, will, as a matter of courtesy, request its discontinuance, at the same time forwarding twenty cents for the January and February numbers already in their hands. As for those who are in arrears for a year or more, it is not necessary to give them any instructions, as the date to which they have paid is on every wrapper, and we are determined not to question, even in appearance, the integrity of any member of the Covenanter Church by pestering him with bills for a few cents. Probably every one feels like a good brother, who, in a recent letter, enclosing a dollar subscription for 1910 and the full amount of arrears for three years, wrote: "I thank you for respecting me enough not to dun." That is the spirit in which we wish to deal with all our subscribers. We are old enough to know that many who would like to have reliable news from the mission fields and stimulating articles on missionary topics, and are quite willing to pay, cannot always spare a dollar from other pressing claims at the very moment it is called for.



After some hesitation, we have decided

to let our readers see what two ministers of the Presbyterian Church have to say about OLIVE TREES.

One writes: "I am truly glad that the people rallied to your support, so that it did not become necessary to suspend the publication of OLIVE TREES. I enjoy its contents very much, especially the letters from Syria, though the news for the past year or more has been tinged with melancholy owing to the massacres and the resultant suffering."

The other writes: "You have a most excellent monthly. It is one of the best missionary publications that I see, and I derive great profit and inspiration from its reading. It would be a loss to the whole missionary enterprise if you should cease to publish OLIVE TREES. I am persuaded that it must be of great service to the Reformed Presbyterian Church, but it has a much larger sphere. The news items concerning the missionary work are ideal in their presentation of the work that is done, and the general articles are suggestive and helpful. I sincerely hope you will continue the publication."



OLIVE TREES holds receipt of Treasurer Walter T. Miller acknowledging \$66.70 from the young women of the Reformed Presbyterian Church, \$15 from its ministers, and \$4.50 from its elders, toward the salaries of their missionaries for the year 1909, and \$43.08, balance of those funds drawn from the Union Dime Savings Institution of New York and closing account with that Bank, making a total of \$129.28.



OLIVE TREES holds the receipt of the Treasurer for \$15, part of a fifty-dollar pledge of the Sabbath school connected

with the Congregation of Second Boston, toward the support of a native teacher in Syria.



We are indebted to the Student Volunteer Movement for

The Students of North America in relation to the Non-Christian World.

This is the report of the Executive Committee, presented at the Sixth International Convention, Rochester, N. Y., Dec. 29, 1909, to Jan. 2, 1910. It is full of interesting items and statements, indicating the value of the movement. It notes that Volunteers "constitute a steadily increasing proportion of the number of men and women sent out by the Mission Boards. - - - The total number of Volunteers who have sailed since the beginning of the movement in 1886 is 4,346, representing some fifty different communions." In the list for 1907 we observe the names of Rev. Ernest C. Mitchell, Ida M. Scott, M.D., and Miss Mary Lena Wilson, representatives of the Reformed Presbyterian Church in Tak Hing, South China, and John Peoples, M.D., in Mersina, Asia Minor, while in the list for 1909 we observe the name of Rev. Josiah D. Edgar in Cyprus.

"The past four years," the Report informs us, "have been characterized by a growing sense of responsibility on the part of American and Canadian students who are to spend their lives in work on the home field, to sustain those of their fellow students who are to devote their lives to work in the non-Christian world. - - - This has become more and more pronounced, so that in most parts of the student field we find the satisfactory and hopeful spectacle of the students who are to go and the students who are to stay at home standing together unitedly in the common enterprise of world evangelization. - - - Many who are becoming clergy-

men regard their parishes not alone or chiefly as a field to be cultivated, but primarily as a force to be wielded on behalf of the whole world."

"Another test of the rising tide of practical missionary interest among students is the increase in their missionary giving. At Nashville it was reported that the students of North America were contributing \$80,000 a year to missionary objects. They are now giving \$131,000 toward such objects, or an increase in four years of over 60 per cent. There are scores of colleges and schools each supporting entirely or in large part its own representative on the foreign field."

The report also indicates marked progress of mission study among students. "In the year preceding the Nashville Convention there were 1049 mission study classes in institutions of higher learning in the United States and Canada. Last year there were 2084. In the year before the Nashville Convention the total number engaged in mission study was 12,629. During the past year it was 25,208. It will be seen that the number has doubled in four years."

Among the indirect results of the work of the movement, prominence is given to its "influence on the religious life of the institutions of higher learning" in North America. "In emphasizing Christ's desire to extend His Kingdom over the entire world, it has at the same time helped students to acknowledge His sway and to give Him His rightful place as Lord over their own lives." Again, "by bringing vividly and thoroughly before students the marvelous individual and social transformations wrought by the Living Christ in the midst of the most discouraging and difficult conditions of the non-Christian world, the movement has furnished to inquiring and thoughtful students, present day, satisfying evidences

of the vitality and conquering power of the Christian faith. As an apologetic factor and force its influence has become enormous."

The Report, in speaking of the pressing need of more missionaries, wisely insists that "the urgency of the situation must not tempt us or in any way deflect us from the well established policy of the movement to secure missionary candidates who are thoroughly well qualified. On the contrary, the demand of the present time is for missionaries of the highest order of ability. In most countries the problems confronting the missionary are so difficult as to demand missionaries of exceptional ability and preparation."

We have not space for further extracts, but must content ourselves with advising the students of the Covenanter Church to get hold of this report and study it, laying to heart the closing paragraph: "Above

all the college men and college women throughout our whole field must be led to surrender themselves wholly to Jesus Christ as Lord, and to let Him determine their life decisions and dominate them in every relationship. The great question which must be pressed insistently upon them is not the question of whether or not they will become missionaries, not the relative claims of the home and foreign fields, but the one crucial, all-important question whether or not they will yield to Christ His rightful place as the Lord and Master of their lives. In proportion as the students of our day are influenced to answer affirmatively and whole-heartedly this question of questions will be the realization of the sublime purpose of the Volunteer Movement—to give to all men in our day an adequate opportunity to know and to receive the Living Christ."



The peace of mind that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crests around the rock on which it stands.—*F. W. Robertson.*



Never mind whereabouts your work is; never mind whether it be visible or not; never mind whether your name is associated with it; you may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased Him."—*Alexander Maclaren.*



The spectre that I am most afraid of at the last is the spectre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning; above all for the immortal souls that are now beyond my reach.—*Theodore L. Cuyler, D.D.*



Christianity would sacrifice its divinity if it abandoned its missionary character and became a mere educational institution. When the power of reclaiming the lost dies out of the Church it ceases to be the Church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. Where the power remains, there, whatever is wanting, it may still be said that "the tabernacle of God is with men."—*Professor Seeley.*

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